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THE DUTY.

Let all the good thou doest to man
A gift be, not a debt;
And he will more remember thee
The more thou dost forget.
Do it as one who knows it not,
But rather like a vine,
That year by year brings forth its grapes
And cares not for the wine.
—INDEPENDENT.

"Earthquakes in Divers Places."

Some time ago, I predicted a quaking to take place in the western foot-hill of the Sierras. It has come, and its effects will be felt, peradventure, through time and in eternity. In this communication I will try to give such a description of it as I think may be interesting and edifying to your readers.

For a few years past there was trouble in the Chapparel church. It was of a personal character and existed mainly between the ministers. It had been brought into church council repeatedly, and at these meetings there was so much strife and ill-will that the members became discouraged, and some of them almost disgusted, so that it became a difficult matter to get them to meet in council at all. After a great deal of private labor, it was finally agreed to make one more effort. Accordingly, on the 11th day of April, 1885, they met in council and Elders George and John P. Wolfe and the writer met with them. We had a good meeting—a glorious meeting. Satisfactory acknowledgments were made by all concerned, and mutual forgiveness was extended. Love seemed to flow from heart to heart, and tears of joy from many eyes. On the next day a brother was restored to fellowship, which gave us another season of overflowing rejoicing. We never saw happier seasons than these; for all were inexpressibly full of joy and gratitude over the glorious work which the Lord had done. In their extremity, "they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth in the right way, that they might go to a city of habitation."

When the council adjourned it did so "subject to the call of the overseer," Bro. F. P. Mobley. Now all seemed to be well, but things are not always what they seem: "Not all that glitters is gold." We had scarcely left the grounds, until the enemy was at work stirring up the old strife and fomenting new, and the sequel will show with what success. If he can sow discord among brethren, his end is gained. Now as the local troubles were settled, he brings in something else.

In the latter part of August, Eld. Enoch Eby, of whom we all have knowledge came to this valley to spend a few weeks and to do something. Before he came he wrote to Eld. Stephen Broadhurst, asking him to announce a council meeting, saying that he would like to see the brethren. Eld. Broadhurst did as requested without consulting

the overseer of the church. The time came and thirteen members met in council. Eld. Eby stated that he had been called to California, and being here he felt like seeing the members of the Chapparel church in council, and to have their mind concerning the report of the Committee of 1884 had made to the A. M. of 1885, and the decision of annual meeting relative to that report. After a good deal of bewildering talk, he succeeded in getting some of the members confused; and after stating to them that fellowship would be withdrawn from all who did not accept the decision of A. M., he submitted the matter to an individual vote. Of the thirteen, eleven accepted the decision. They had united with the church and started for heaven in good faith, and they were yet of the same mind. Of course, if refusing to assent to that decision would exclude them from the society of their fellow-pilgrims, and, perhaps, also from the heavenly kingdom, they would assent to it. Now hear what Elder Eby said. He informed them that all those who had voted to accept that decision, were no longer under the oversight of the California church, but were accountable to the Annual Meeting. This announcement only aggravated their confusion, and left them without knowing where they were or how they got there.

Eld. Eby on his way to this meeting had called on Eld. George Wolfe of our San Joaquin church, and told him that he was going to Chapparel, but said nothing to him about this council. He, however, insisted on having a council at Lathrop after his return. Eld. Wolfe finally yielded, and it was agreed to have a meeting at the latter place on the 31st of August. This council was also held, but the German Baptist Brethren elder was as much confused, confounded and disappointed here, as the members were in the other church. When he came here he did not salute the writer, but he did when he left. Peradventure he thought he was of the Brethren, or we were German Baptist Brethren; or, perhaps, he loved him more when he left than when he came, reversing the proverb that "familiarity breeds contempt." When he made his arrangements for this council Eld. J. P. Wolfe and his family were camping on the coast, at Monterey, and they did not reach home till the meeting was over. Your correspondent was off filling his appointments, and did not get home till Eld. Eby had left for Chapparel. In conference with Bro. Wolfe, we guessed at the nature of the work to be done at these councils, and next morning I started in pursuit, but reached the place too late for the council, but I found confusion, division, discord and loads of trouble, in a church where, by the gospel method, four months before, a reconciliation had been declared. The reader can draw his own

comparison and his conclusion.

After Eld. Eby's work at Chapparel, efforts were made to have another council, to effect a union or an intelligent separation. It was at length concluded to have a meeting on the 7th of Nov. inst. On the 6th, notwithstanding the incessant rain (as the early rains had set in on the 4th,) Eld. J. P. Wolfe, Bro. Henry Ebe (of Arnold's Grove A. M. experience,) and I, went by private conveyance, about 35 miles to the scene of trouble. We lodged at Eld. S. Broadhurst's, as we did not want to slight him and his excellent wife, sister Beckie, as they all call her. Here we were kindly received and hospitably entertained; for it must not be forgotten that Eld. B., in many respects is an excellent man. But next morning, when we were ready to go to the council, he informed us that he was not going, giving various reasons, but, principally, that "there are now two churches" and it would be useless for him to go to this meeting.

We went to the place of meeting, but as it had been so wet, the members did not expect us to be there, and but few were there. It was then arranged to have a meeting on Sunday, the 8th, at 2 P. M., and notice was given to the members, as far as possible. At the time set, eleven of the substantial members, and five from other congregations met, and had a good meeting. Your reporter was called to the chair, and Bro. Hatler was elected clerk, *pro tem*. The meeting was opened with devotional exercises by Eld. J. P. Wolfe, who also read John 17th ch., and exhorted to love and union.

After the reading and acceptance of the minutes of council of April 11th, it was decided that the council called by Eld. Eby was not called by proper authority, as it was called without the knowledge or consent of Bro. Mobley, the overseer. It was, therefore, farther decided to ignore the work done at that meeting. But as the seed of discord and disunion was sown at that meeting, and as the work of division was being carried on, it was decided to do something—all that could be done—to avert this work of ruin. After a thorough discussion of the subject there was a renewal of covenant, that may be stated as follows: "We renew the covenant we made when we were received into the church by baptism, continuing to hold the gospel of Christ as our only law in religion, and to recognize each other and to be known as Brethren; and it is herein implied that we have nothing to do with the German Baptist Brethren Annual meeting, and do not hold its decisions as of any authority." This was done with the hearty consent of all present, among whom were three who had been confused at Eld. Eby's council.

Before this renewal of covenant this question was raised: "When we were received into the church, we sustained a certain relationship to A. M., and regard-

ed its decisions as of some authority; how can we now renew that covenant without acknowledging and including that same relationship to A. M.?" It was explained by the chair, and by Eld. J. P. Wolfe and Bro. Ebe, that the A. M. had left its base; that it is now a legislative body; that its decisions are now "the rule" to all churches having such cases as the decisions cover; that we could not now take part in the A. M. without legislating for God; and we cannot accept the decisions of A. M. as "the rule" to the church without repudiating that part of our covenant in which we accepted the gospel of Christ as "our only and all-sufficient rule of faith and practice." The truth made them free, and we pray and hope that they will "stand fast in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage."

I suggest that the name of Broadhurst, be stricken from the list of ministers of the Brethren church, as he declares himself to be none of us. He has gone out from us, and is now talking of calling Annual Meeting elders to organize a church. He will do as he will, but he will have but a small and unimportant following. He has been circulating Eld. Calvert's sermon, and the report of last A. M.; and has been misrepresenting the brethren in general and Bro. H. R. Holsinger in particular. We tried to enlighten him on some points, but with what success the future must tell.

In conclusion, I feel like saying that the Chapparel church is now in a better condition than it was for three years past, and I predict for it a more prosperous future. May the good Lord protect them from the wiles of the enemy, and from the efforts that will certainly be made to deceive them. I feel, too, that this quaking will have the effect of shaking up and arousing the Brethren in California to greater watchfulness and diligence. I hope your readers will excuse the length of this report, as I could not well make it shorter, and as this is the first quaking of this kind on the Pacific coast, and as we have heard of them in "diverse places," I thought it for the good of the cause to make this correspondence a little fuller than it would otherwise have been. "Brethren pray for us."

J. W. BEER

Lathrop, Cal., Nov. 12, 1885.

Waterloo, Iowa.

On Sunday evening 17 ult. we began a week's meetings at Enon, as preparatory to our communion service, appointed for Tuesday evening 24th. The effort was one more especially for the revival and strengthening of the membership than for the conversion of sinners. We have been having so many and such frequent additions to the church for a twelvemonth, have so much opposition from other associations, so few in the community not members of some church, that very few of the membership anticipated any ac-

cessions during the meetings. But our services were most unexpectedly blessed: On Sunday evening two young ladies from one of our most excellent families were buried in baptism, on Monday five other young persons from among the circles of our best society were buried in baptism. On Monday evening one of our most substantial citizens was added to the church by relation from the German Baptists, on last night one more added by letter from the Evangelical Association—having been baptized by them in the Gospel way—and one more stands an applicant for admission by relation, making ten in all. I speak of these accessions this way because of the very excellent character they all sustain, and because we are feeling specially grateful for our unexpected success.

On last night we met in communion service, and although the membership was large and almost every inch of space was occupied by spectators, the service was one of the most quiet and enjoyable that we have yet held. Encouraged with the success of the past week, we are continuing the meetings over another Sabbath. The indications for further accessions are more favorable now than at the first of the meetings.

Bro. Holsinger will be with us over Sunday next, and we want to make him comfortable and happy. Whether the meetings will continue longer than Sunday next, will be determined by the interest and condition of my health. But even a sick man can preach for such a magnificent church as we have here; besides brother Stifler, or Hilderbrand or some of our other young ministers or deacons can do as well as any of us wish, and whether I am sick or well the good work goes on.

S. H. BASHOR.

The Johnstown, Church Ready.

Nov. 28th.—The item in E. of last week, signed by J. & J., was presented to our church last eve, in a business capacity, and I am authorized to say, was favorably received and the members of the committee are ready to receive votes and money to put into effect the items of business suggested therein. Now let there be a general cooperation in this good work, as I am convinced of the necessity of some such work from my personal observations. So far as Bedford, Somerset, Cambria, and Westmoreland counties are concerned, at least.

R. Z. REPLOGLE.

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